



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

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CONVERSION OF A NOBLEMAN; WAKASA AND HIS KINDRED.

[Considerable currency has been given to this remarkable story in a leaflet form, but the narrative furnishes such a striking illustration of the power of the printed Bible over a thoughtful mind, that it will bear repetition in the pages of the *Bible Society Record*.]

In the year 1854 an English fleet of war came into the harbor of Nagasaki. This was before any treaty with England, and such an event created great excitement. A large force of troops was gathered to watch the vessels and prevent any trade or intercourse with the people. The commander-in-chief was named Wakasa, and he was accustomed to go out in a boat to see that all was right and that no secret communication was attempted.

"BREAD ON THE WATERS."

On one of these excursions he discovered in the water a small pocket Testament, which was quite unlike any book he had ever seen, and he was very anxious to know its contents. After considerable inquiry, he learned from some Dutch interpreter that it told about God and Jesus Christ. This only increased his curiosity to understand it all; and having heard there was a translation in China, he sent to Shanghai and procured a copy. Having returned to his home at Saga he began the study of the Testament, and induced four others to join him. One of these was a brother named Ayabe, and another, a relative named Molino.

AYABE.

In the autumn of 1862 Ayabe came to Nagasaki for further instruction, and was taught by Rev. Dr. Verbeck. During the following spring, this man came to Dr. Verbeck at night and warned him of danger to himself and family if they did not leave at once. It is probable that this caution saved their lives, as they fled to China and remained there until the serious troubles which followed were ended.

MOLINO.

When Dr. Verbeck returned, he found that Ayabe had received some government appoint-

ment which removed him from Nagasaki, and it seemed that all his labours and prayers were to be in vain. But not long after, Wakasa sent Molino (who had learned to read English) with instructions to read over and get explanations of such portions of the Scriptures as they could not understand, and he was also to procure any books that would be helpful in their efforts to know the word of God. In this manner the Bible class was carried on for nearly three years, the faithful messenger making the two days' journey to Nagasaki and returning in due time with the desired knowledge.

"AFTER MANY DAYS."

On the 14th of May, 1866, a messenger came to Dr. Verbeck and announced that some high officials from the province of Hizan had arrived, and desired him to appoint a day and hour for an interview. To his great joy and surprise, these men proved to be Wakasa, with his brother and Molino.

At the time appointed Wakasa and his train appeared. He was then one of the ministers of state, or governors of the province. In appearance he was tall and dignified, with a most pleasing expression. He said to Dr. Verbeck, "I have long known you in my mind, and desired to converse with you, and I am very happy that, in God's providence, I am at last permitted this privilege." Two of his sons were with him.

These men had evidently received the word with all readiness of mind, and now sought only for some additional light in reference to Christian character and customs. In the course of their conversation Wakasa said: "Sir, I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen, or heard, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of his nature and life." He showed great familiarity with the Bible, made several pertinent quotations, and was prepared to believe all that Jesus said and to do whatever he required.

"WHAT DOTTH HINDER ME?"

After a long conversation on the power and love of Christ, Dr. Verbeck was taken quite by surprise by the request from Wakasa that he and his

brother should be baptized. It was well known that such an act would be attended with great peril, as the law of the land strictly prohibited the Christian religion. Molino also wished for baptism. Dr. Verbeck warned them not to entertain any superstitious notions in regard to the efficacy and importance of baptism, and told them of the sacred obligations of those who received it. After explaining the form, they were asked to decide as in the presence of God. Without hesitation the request was repeated, with the simple provision that it should not be made public, as it would not only endanger their own lives but their families' also. Further examination showed that their experience had been thorough. They felt their sins to be great and realized the need of a Saviour. Recognizing the insufficiency of all other systems, they joyfully received Christ as their hope for time and for eternity.

The following Sabbath evening was appointed for the ceremony, and at the appointed hour the three men appeared. Their retainers had been dismissed with orders to return in an hour. The shutters were closed, and after some words of exhortation they were baptized and partook of the sacrament. "Now," said Wakasa, "I have that which I have long been heartily wishing for." He then told the story of the book found twelve years before in the harbour of Nagasaki, and all that it had led to. Wakasa returned home (like the eunuch who had met Philip) rejoicing in the love of God and presence of the Holy Spirit. Dr. Verbeck removed to Tokio, and the account sent to America was carefully preserved and for a long time was known to but few.

UNLOOKED FOR VISITORS.

In April, 1880, Rev. Mr. Booth, of Nagasaki, was surprised one Sabbath morning to see in his audience two strangers, one of whom was evidently a lady of rank, with an attendant. They sat in front, and not only gave the most strict attention, but often during the service would wipe the tears from their eyes. After preaching they were introduced as the daughter of Wakasa and her former nurse, who were anxious to have an interview at once, but were requested to wait until the next day. Early the next morning they appeared and told how faithfully they had been taught about the true God and Jesus Christ the Saviour. They had learned the Lord's Prayer and a few portions of the Scripture, which Wakasa had written out in simple characters for their special use. Wakasa had died eight years before, with a firm hope of eternal life through the Redeemer. The daughter had married and was now living with her family in Nagasaki. Since the removal of Dr. Verbeck, she knew of no Christian or missionary to whom she could go for sympathy or instruction. As her husband was soon to remove to Osaka, she did not wish to leave until she had received baptism; so she sent to Saga for her old friend and nurse, and together they set out to find a missionary. At first they discovered a Catholic priest, who gave them a prayer-book, but upon examining it, they decided that this must be a different kind of teaching from that which they had before received. They did not dare to make inquiries on the streets, as they would be suspected of being Christians, and would only be treated with insults. After wandering about for some days they chanced to find a store where Scriptures of the American Bible Society were kept for sale. They saw on the covers

some familiar characters, and so they went in and began to examine the books. On opening the Gospel of Matthew they saw the Sermon on the Mount, and recognized it as the same as they had already learned, and their joy was unbounded. They purchased a full supply of Scriptures at once, and talked with the bookseller until midnight. This was on Saturday, and it was the next day they appeared at the service. Now they both desired baptism at once. Mr. Booth asked why they were so desirous of receiving this rite. They replied, "Whosoever believeth, and is baptized, shall be saved." And when he said, "How can I know that you are a true believer?" the young woman replied, "It has been my custom for years to go into my husband's storehouse every day for private meditation and prayer to God, and the Father of Jesus Christ." To the question, "How do you know that this salvation is for you?" they replied, "It is written, 'Whosoever will, let him take the water of life freely.'" With tearful eyes they begged that they might not be denied the sacred ordinance.

REJOICING IN GOD.

A time was fixed for the ceremony, and the intervening days were spent in careful Christian instruction. At the appointed time the lady was accompanied by her husband, who listened with close attention to all the service, and at its close expressed a desire to know more of Christianity. "We can never," said Mr. Booth, "forget the expression of peaceful joy which shone in the faces of the two women as they went away." When I met them afterward they would talk of nothing but Christianity, and seemed to be very happy to be called Christians.

FRUITFUL IN GOOD WORKS.

The old woman returned to her home in Saga and resumed her work of teaching a small school of girls. She soon organized a class of women for the study of the Bible, and after a time began a Sabbath school, with the Bible class as teachers. There are now upwards of twenty professing Christians in that town, and the most of them have been brought to Christ through her efforts. Among the believers is a son of Wakasa. Although she has now gone to her reward in heaven the work has not ceased. A request has come to Nagasaki for a regular preacher and the formation of a church, and this is to-day one of the brightest spots in Kinsin.

"AND THY HOUSE."

The daughter of Wakasa went with her husband and family to Osaka, where she was soon one of the leaders in Christian activity and benevolence. Her distinguished rank and earnest devotion gave her great influence. When her husband returned from a trip to some island, and reported that he had there found a people who were without any religion, she went to the pastor and begged that some one should go and teach them, and offered to pay one-half the salary and expenses. She has returned to Nagasaki, and is now, with her family, a regular attendant at church, and one of the most active and useful members. A little daughter is also a Christian, and expects soon to make a profession of her faith in Christ. Such is the hatred of Christians in that town, that when this child appears in the street the other children will call out, in derision, "Kuro" (black) and refuse to associate with her.

AYABE, AGAIN.

Four months ago, Dr. Verbeck was acting as an interpreter at a meeting in Tokio, and at the close a man stepped forward and said to him, "I am Ayabe, the brother of Wakasa. Since my baptism I have been in the army, and also employed in surveying. During all these years I have always carried the Bible with me, and have been accustomed to read it daily." The next day he came with his only child, a daughter, and asked that she should be baptized at once. The young girl was fifteen years of age. Dr. Verbeck did not consent to do so then, but asked that she should be suitably instructed, and then he would be very glad to administer the ordinance. Ayabe called at the store a short time since, and has confirmed the above narrative. His family are now connected with the Kajimachi Church in Tokio. The daughter was to be baptized on the 22d of December; and it is his earnest desire to devote the rest of his life to spreading the gospel in Japan.

H. LOOMIS.

Foreign Department.

MEXICO.—Mr. Hamilton says:

I never saw Mexico so dull. We make but very few sales during the week at the Bible depot. Just as many people stand looking through the windows as before, but only one or two a day enter to purchase. The city is full of people, a large part of whom are but half fed and half clad. Greater want is threatened. Many evils are charged to the Protestants and Americans. Our colporteurs are still at work and sell a few books, but only with great labour and expense. Rev. Mr. De Jesi, visiting for the first time the southern part of Zacatecas and northern Jalisco, says he found everywhere groups of believers in the gospel, the results of the faithful work of our colporteur for two years.

A man to whom I gave a tract three years ago on my way to Guadalajara, has just come in to buy a New Testament which, he says, he has for a long time desired to read.

ARGENTINE REPUBLIC.—Mr. Milne, writing from Rosario de Santa Fe, July 31st, says:

I am thus far on my way to Paraguay, and have good hope that the blessing of God will be upon us and the work he has given us to do. My last letter informed you that the illness of Sr. Penzotti had delayed for some weeks his departure for Bolivia. It had been his intention to make La Paz the centre of the evangelical operations which he was to carry on under the auspices of the Methodist Episcopal Church, but the transfer of the capital to Sucre led to a change of plan, as it is desirable to have the first attempts made at the seat of government. After a series of prayer meetings, with special reference to the work before, he started for Bolivia with our two colporteurs from Buenos Ayres, on the 24th instant, full of faith, and in high hopes that their mission will be rich in blessing to many persons.

BOLIVIA.

The Valparaiso *Record*, referring to a communication from Mr. Milne in respect to his arrangements for revisiting Bolivia, says:

With the warmest sympathy we welcome this intelligence, rejoicing that the American Bible Society has put its hand to the work for the neglected inhabitants of Bolivia. All very well it was for the eminent Lord Palmerston to say that Bolivia was not reckoned among the nations of the civilized world, but was excluded from the best families; but the Christian estimate of things must be different. If not among the civilized, then efforts should be put forth to secure that desirable result. For Protestant foreigners trading there to be indifferent about it shows them to be weak and poor-spirited. If content only to extract the rich mineral, vegetable, and animal productions of those lofty sierras, leaving the inhabitants to grovel in ignorance of God and the Redeemer, then is the ignorance of such Protestants themselves deplorable and disgraceful. They too know not God. Let us hope that not only machinery, dry goods, sugars, teas, baizes, carpetings, crockery, ironware, household and farming utensils, matches, medicines, brandies, wines, etc., are to be carried thither by Englishmen and Americans, but that God's holy truth, which warms and enlightens and uplifts the souls of men, which cheers and purifies and guards their families, which renovates and educates and moulds the nations, is henceforth to be borne to the Bolivians, in order that the truest Christian civilization may be made known to them and may be made theirs.

BRAZIL.

Various incidents reported by Rev. Wm. M. Brown are interesting. He says:

In March, Neves lost time and opportunities for selling by taking with him an insufficient supply of books on a trip from Maranhao to Parnahyba. It is the second time he has greatly miscalculated the readiness of the people to purchase.

Degiovanni made a long trip through the most accessible part of Paraná. Respecting Lapa, a city sixty miles southwest of Curitiba, he says: "The people of this city were ready to buy some copies of the Holy Scriptures for the very reason that the vicar is accustomed to preach the gospel to the Brazilians, citing the passages of Scripture. Besides this, he gives the people permission, if any one cares to read, to buy Bibles without a question as to the authors or the countries where they are printed; so that the people were not surprised, when I arrived there, to see the Bible offered for sale in the streets. This is the only place I have found, after years of service in the Mission, where the people are sufficiently interested to order Bibles for themselves from other towns where they are kept for sale. Many persons told me of their ordering Bibles from the court (Rio de Janeiro) at a cost of five *milreis*, who now have the opportunity to buy them for much less. But for all this, the people are not at all interested in circulating the Bible, or in the work of the gospel."

At Rio Negro, twenty-five miles south of Lapa, he encountered a different spirit. "The vicar here is greatly opposed to the Bible and its circulation. Finding a New Testament in a German family, he denounced it as harmful, and on the following Sabbath took the book into the pulpit, and said, 'All persons who have in their houses one of these books ought to burn it as prejudicial to their souls; and I will show you

how to burn it.' So taking a match he tried to light it, but failing, he said, 'When fire will not burn the book, take it and tear it as I do,' and tore the book into pieces in their presence."

Degiovanni has made some efforts to sell the Scriptures in one of the colonies of Poles, with no great success at first, their trivial excuses indicating great ignorance and superstition. He persevered, however, and disposed of fifty-six Bibles and one hundred Testaments. The vicar was greatly incensed, and endeavoured to secure his imprisonment for selling prohibited literature. Not succeeding in this, he attempted to destroy the copies the people had bought.

SYRIA.

A letter from Sidon says:

Perhaps more than in any other year of its history, the Sidon station has received liberal aid from the American Bible Society, and we believe that more efficient work has been accomplished in consequence. Our thanks are due to Dr. Isaac Bliss for his generous co-operation in authorizing wider efforts and giving valuable advice, from which the work received a new impetus.

The Sidon church has interested itself in the work, and has sent out two of its members with instructions to visit the villages of the region, and wherever no copy of the Scriptures could be found, to leave a New Testament in large print as a loan; this precaution being taken to prevent the books being burned by the priests. A lady of the Mission also placed a number of Bibles and Testaments in Tyre, to be used during evangelistic services. The Maronite villages of the mountains have been canvassed lately by one of our native helpers. The sales increase from year to year, and opposition increases as the work grows. In Sidon a large fire burned the few Scriptures the priests could collect, much to the astonishment of the Moslems, whose respect for their sacred book forbids all but the ceremonially pure to touch it.

In the Mt. Hermon district the colporteur, with his horse laden with books, has visited with great regularity the stated fairs of the villages, and met with good success. At some important points, Christian merchants have offered to keep the Scriptures on sale, on commission.

The Greek school of Jeduleh, with its one hundred and sixty boys, uses portions of the New Testament as a text-book, and in another place several young men have purchased large reference Bibles for evening study.

LETTER FROM REV. LUTHER H. GULICK.

FROM PEKING, BY THE GRAND CANAL, TO CHINAN-FU, TO THE TOMB OF CONFUCIUS, AND TO CHINKIANG ON THE YANGTZE.

SHANGHAI, August 6, 1884.

Having in May gone by steamship from Shanghai to Tientsin, and from there to Peking by houseboat, during June and July I returned to Shanghai the most of the way by the Grand Canal.

In Peking, during May, I had the privilege of meeting many missionaries, and in Tungchow, near Peking, I saw the most of the members of the American Board's Mission to North China in their annual meeting. It is always an inspiration to meet these exceptionally devoted men and women of several different Missions, who are certainly working with Scriptural patience

of hope. Nor is the fulfillment of their hope so deferred as to make the heart sick. Against some special difficulties, incident to being in and near the capital, there are many indications of ameliorated feelings on the part of the people, and of the near approach of great movements.

The first anniversary of the North China Tract Society occurred in May—a thrifty organization, which promises to take an active part in supplementing our Bible work with much needed Christian literature. A China branch of the Evangelical Alliance was also organized, with the hope that it might prove a helpful medium of communication between the several sections of the church in this empire.

Mr. Bagnall, our District Superintendent in North China, makes his home in Peking, though spending but a small part of his time in the capital. He and his labours are held in high esteem by the various missionaries. During the two years of work in this region, he has covered the northern and western parts of the map of the province of Chihli with a reticulation of lines marking his various journeys, while the travels of the native colporteurs under his care have still more minutely traversed the field. He will now radiate more widely, into Shensi on the west and Shantung on the east. As the number of our colporteurs multiplies, we endeavour more and more faithfully to visit even the smaller towns and villages, though it is increasingly plain that in the rural regions the percentage of readers is very small, smaller in North than in Central China.

On the 11th of June, Mr. Bagnall started on a prolonged tour in South Chihli, North Honan, and Western Shantung, and I accompanied him as far as Tsinan-fu, the capital of the latter province. Our first three hundred miles was by native boats on the Grand Canal. These boats are long shallow scows with a covering of boards and mats, which, by accommodation, we call a house. The wind and rain are to a certain extent excluded, and it is an easy, though not an expeditious, mode of travelling. Two days and a half took us one hundred miles down the Peiho, which is subsidized as a part of the Canal, to Tientsin. Our missionary friends here of the Methodist and Congregational Boards do what they can to further our work, though in truth Tientsin is one of the hardest of the hard fields. It is in the outlying stations that the people are more responsive. Tientsin is the residence of the Rev. Mr. Bryant, the newly arrived agent of the British and Foreign Bible Society for North China, and there are already four foreign colporteurs on the ground in his department for Shing King, Shantung, Chihli, and Shensi, while Mr. Murray of the Scotch Bible Society resides in Peking. China is being well supplied with Bible workers.

Two hundred miles southwest of Tientsin, we left the Canal, and paid a short visit to our friends, Messrs. Smith and Porter, at Pang Chia Chuang, a small country village which members of the Educational Bureau in Washington, D. C., say they cannot find on the map, and indeed, it is not on any map, but is, notwithstanding, one of the most interesting missionary stations in all China, being literally among the rural people. Mr. Bagnall sold Scriptures in this region a few months before, and the missionaries said they had heard of them among the people; and, despite all suggestions by some, to the contrary,

we venture to hope that in due time many of these seeds sown so widely will be heard from, as among the agencies to which a considerable share of spiritual results will finally be attributed.

From this place we travelled, by carts and donkeys, two days to Tsinan-fu, where we received a welcome from those heroic men, Messrs. Murray and Hunter, and their still more heroic wives, who have held on here for years despite all opposition and even violence, the former for seven, the latter for four years. It was with intense interest we visited the grave of our former correspondent, the Rev. Mr. McIlvane, which, from near a heathen temple, overlooks this attractive city for which he lived and died. Mr. Protheroe, who with Mr. Copp, works along the Middle Yangtze, by arrangement met me here during the first days of July, having sold Scriptures all the way northward from Chinkiang. He canvassed a large part of Tsinan-fu itself, before my arrival, effecting sales that surprised the missionaries, and he also made a tour of several days to the north of the city in company with Mr. Murray, with gratifying results. It is fully demonstrated that Scriptures can be sold in every part of the country when men of experience in the work take it in hand, even in regions like Shantung, where it is considered very difficult to effect sales. Tsinan-fu is one of the most important of the seven missionary stations in this province, and it will greatly assist me in my work that I have visited it, and made the acquaintance of the brethren of the Presbyterian Church (North) of America.

A journey of seventy miles south brought us to Tai Shan, the holiest of the five sacred mountains of China, where the Emperor Shun, 2254 B.C., is said to have worshipped heaven and earth. It is a place of great resort for pilgrims in February and March, and even at this season we found a few devotees making the ascent, one old woman making a prostration to the ground every few steps till she reached the summit, which must be some 3,000 feet above the plain. This Mecca of North China is not a very favourable place for gospel work, though a few days before Mr. Protheroe sold a number of Scriptures in the streets of Tai An, the city at the base of the mountain.

Another stage of two days' jolting in our springless cart and we reached Chū-fu, the home of Confucius, where his tomb also is. One of the most magnificent temples in all China is here dedicated to his worship, and adjoining is the splendid ducal residence of his successor of the seventy-eighth generation, a personage of such dignity that the governors of provinces, in approaching him bow nine times to the very ground. The tomb of the sage, outside the city, consists of a huge tumulus in an enclosure of perhaps an acre, within which, under two other mounds are laid his son and grandson; and this private burying ground is but a very small part of the great graveyard of the Confucian clan, which has a massive wall around it some fourteen miles in length. Here, under the sombre shades of dense groves of fir and cypress, are many thousands of graves—the dead of 2,500 years—some of them consisting of larger mounds than that over Confucius, making it the most wonderful family cemetery of the world.

This is perhaps the one place of surpassing interest in the whole Middle Kingdom, but the deification and worship of such a very real man,

by an entire nation, is inexpressibly painful. It is encouraging, however, to know that Christianity is storming even this citadel of false worship. Three of our native colporteurs, working with Mr. Copp, sold over 150 gospels here a month before our visit, and one of our number on entering a broker's shop saw a New Testament bought from them lying on the counter. A native colporteur under Mr. Brown, of the British Bible Society, made himself known to us in the very entrance to the tomb of Confucius, with his satchel of Scriptures over his shoulder, Mr. Brown himself having arrived here but a few days before us.

At Tsou Hien, the home of Mencius, fourteen miles south, the next day after visiting the tomb of his celebrated mother, and also the temple to himself, which is only less gorgeous than that to Confucius, we sold forty gospels. Mr. Bagnall, with his native colporteurs will prosecute work in all this region the coming weeks.

Thirty miles west of Tsou Hien, at Chiningjou, we again took boats on the Grand Canal, and for two weeks travelled slowly southward against headwinds by this waterway, which is still a wonderful work, though the part of it in West Shantung, which we avoided by our detour, is falling somewhat out of repair. Messrs. Copp and Protheroe, with their strong corps of native helpers, had just come up by the canal, selling at every town and making long journeys on either hand, so that there was not much Bible work left for us; yet occasional sales were effected, and at one village where we spent several hours, the people learning that we had books, came, one after another, to see them, and bought in all ten gospels. At Chiningiou, a man having heard of our books, sent a messenger into our hotel to buy all the kinds we had to sell.

We reached Chinkiang on the 4th of August, and Shanghai on the 6th. During our entire journey, much of it through regions where my sister, who was with me, was the object of intensest interest, multitudes never having seen a foreign lady, we experienced not the least trouble other than sometimes came from the pressing crowds. Rumours of war with France seem not in the least to have stirred the people of these secluded regions.

I return from this journey more than ever impressed with the fact that the country is singularly open to all kinds of Christian work, and particularly to Bible work, and also, that we Bible workers have no need of hesitancy in carrying our Scriptures, as we are doing, to the remotest corners of the land. We only hope that our fellow workers in other missionary lines will follow up our diffused labours with their more persistent and conservative methods. We feel sure that in due time the sower and the reaper in China will be able to recognize each other's share in the work, and will rejoice together over abundant harvests.

CHINA.

INCIDENTS CULLED FROM MR. BAGNALL'S REPORT FOR APRIL, 1884.

The first morning of this month found me at a quiet little city in the south of Chihli, over 360 miles from Peking, with only a few books, and commencing the third day of my return journey. Considering this from a bookselling point of view, it certainly was not very encouraging, but taking it as it actually was—that I was finishing

a rather successful tour, and that the scarceness of books resulted from the fact that I had realized unusually large sales—I could cheerfully decide to make all haste back to headquarters.

A trifling incident occurred one evening that will illustrate the shallow honesty of many of these people. A respectably dressed and remarkably polite young man came to my room, and expressed no little interest in the books; after some interesting conversation he purchased a gospel, and a little later asked to be allowed to take a copy of each book to his room that he might examine them more closely. Remembering that he had already told me that he lived three $\frac{1}{2}$ from here, I drew his attention to the fact of my foreign candle giving a better light than his oil lamp, and suggested he might see more clearly to examine them where he was. At this he expressed deep regret that I should doubt his integrity. I replied, "How can such a thought enter my heart?" but still urged him to stay and examine the books, for his company was agreeable, and possibly I might be able to explain some of the passages. He consented to this, but seemed rather uneasy and soon went away, taking leave in a painfully polite manner. In about a quarter of an hour afterward, having occasion to use my lead pencil, I found it had disappeared.

In contrast to the above I might add, that although a lead pencil is always an object of great interest in the interior, and mine has often been handled by dozens of schoolboys while I have been talking to visitors, yet I never had one stolen before. And I believe the youths of China will compare very favourably with those of more privileged countries.

I sold my last book on the second day of the month, while the mules were being fed, and from this point I got on to the track that I had taken going out, and it was pleasant as we passed through the towns again to notice the apparently friendly feelings with which I was recognized as an old acquaintance. Sometimes questions would be asked about the books they had bought when I passed through, which proved they had carefully read them during the interval. At one place a man came to purchase a New Testament, saying that he had bought one of me at a place about 100 miles distant. It was very satisfactory to be able to tell those who asked the questions in that district, of the mission stations within a few days' journey of their homes.

The 5th (Sunday) I spent at the little town of Sien-Chen, and had a pleasant quiet day. A few people called at the inn, and in the afternoon I went on the canal bank, and got into conversation with a few people. The number increasing, I intimated that I would like to tell them of the doctrine taught by the book held in my hand. In a few seconds a stool was brought for me to sit on, while they gathered orderly around; and a man who had been drinking and wanted to make a disturbance was quickly walked off by two men, and I had a very enjoyable time.

Having no books our cart was light and our mules kept up bravely with the regular road carts, which gave us the advantage of making the regular stages and stopping at good inns every night, and also to get acquainted with some of our fellow travellers. In this way I had some pleasant conversations with two military mandarins, who had been home on leave and were returning to their regiments.

CHINA.

BY MR. THOMAS PROTHEROE.

My sales during the first quarter of the year, along the Yangtze River, have been thirty-four New Testaments and 2,838 Gospels. One pleasing feature about these sales, however, is that some have bought Gospels who have had other Gospels in their houses, thus showing that an interest is being taken in the word of God. The people who look at the books often meet a passage which arrests their attention, and in some cases these heathen people give a testimony to the teaching found in the gospel. One occurred not long since: a man took a Gospel from me to examine; he opened upon the words, "He that hath two coats, let him give to him who hath none." Having read them, he said, "If that be the teaching of this book I will buy one." He and others did so. One continues his labours cheered by such things as these, and prays they may be increased by hundred folds.

A FINLAND COLPORTEUR IN JAPAN.

Mr. J. Aminoff has been for some time in the employ of the American Bible Society in Japan, and the following extracts from his journal show some of his varied experiences:

Tokio. A head priest of the Buddhist sect visited me and wished me to tell him something of our religion. He seemed to have lost faith in Buddhism, and he thought there was something after all in the Christian religion worth knowing. I gave him such information as I could, and sold him a reference Testament. May God help him to read it to the salvation of his soul!

In the hotel I heard a Japanese saying it was not safe to have dealings with Christians, as they were magicians. This is because of the power of the gospel to change the hearts and lives of wicked men, and make them new creatures in Christ Jesus.

Sold a few books at *Ita-bashi*. If the people are as kind everywhere as they are here it would not be difficult to travel through the whole of Japan.

Arrived at *Urawa* at 1.30, and sold thirteen Testaments and twenty portions. Reported myself to the police station and was asked to speak about my religion. I could not do this, but could only invite them to come to the cart. My helpers are doing their best.

Omiya. In the afternoon had preaching and singing at the hotel to an audience of about 200 people. It being Sunday, we did not sell Scriptures to them. Had very attentive hearers. Yokoyama took for his text the Ten Commandments and the Golden Rule, and Masaki spoke of the life of Joseph. We were asked to preach again at night, and some travellers stayed the whole day to hear us. Afterwards all came to thank us for the services.

Reached *Ageo* at 10 A.M., hoisted our banner and started our work. Before six o'clock had sold eight Testaments and ten portions. After supper spoke to an audience of about thirty people, who all seemed very much interested.

At 11 o'clock, when the gathering broke up, one man came and wanted to buy a Testament. He said he fully agreed with what had been spoken and hoped by the reading of the book he might be able to know the true God. One

believer came boldly up to the cart and professed himself a Christian before the multitude.

Okegawa. We did not sell as many books as yesterday, as Masaki and Yokoyama have preached themselves hoarse. In the evening had a meeting at the hotel which lasted until 11.30. The people seemed inclined toward Christianity and were very kind to us. The women were especially pleased when they heard that God allows no man to have more than one wife. They said that before long the Christian religion will be the ruling one in Japan.

Giyoda. It was a pleasure to see the eagerness of the people for books about the "living God," and to answer the questions they put to us about our religion. Their question whether the flying angel on our banner was our God, showed how ignorant they are of God's being and character.

Kumaigai. Sold seven Testaments and 125 Portions. This evening a Buddhist priest came into our room to ask for alms. His temple had burned down and he was begging Christian colporteurs to help him build it up again. We told him we came here to build up the temple of the true and living God and could not help to build up any other. The next day had a good turn out and sold thirteen Testaments and seventy-three Portions. Sold three Testaments to the landlord and his two sons. They were delighted at having got these books, and my helper compared the doctrines of Confucius and Christ and asked them if it was not time to free themselves from impostors and superstitions.

As I was sitting in my room I heard one in an adjoining apartment tell others he had bought a volume about the Christian religion containing twenty-seven books for only thirty-five *sen*, and what he had read in it he liked very well.

Fukaya. Sung and spoke for about one hour and did not find one who would buy a book. At last an old man bought a Testament and turned round and invited others to do the same. After that many bought books. When Yokoyama had done speaking three persons in the crowd called out "Honto desu." (It is time.)

Shinmachi. A Roman Catholic believer came for an argument, but after three hours he went away conquered, to the entire satisfaction of those who came with him to hear how clever he was. We read to him several places in the Scriptures which he had never heard of, and before leaving he promised to read the Bible himself.

Takasaki. Sold thirty-five Testaments and several portions. Had a good audience the whole day. A Buddhist priest came to the cart and asked what book the Epistle to the Romans was, as he seemed to have been reading a copy.

Went at the request of a soldier and lectured in front of the barracks; sold thirty-one Testaments and twenty-nine portions, and was much pleased to see the soldiers listen attentively to the word of God read and expounded.

Maibashi. The Greek Christians at Takasaki had sent a letter to the Greeks here without our knowledge, and on our arrival we were welcomed by them and offered lodgings at their houses free of charge. As we were about to leave, some Greek Christians came to our place and one bought thirty-two Testaments and the other six Testaments and seven Portions.

Kiriu. Sold from the cart twelve Testaments and twenty-two Portions. In the evening sent one of the helpers to a meeting held by some merchants, where he sold sixteen Testaments to

one man. The next morning we were visited by one of the elders of the church who is a merchant in the place, and he said he had seen several examples of the good done by colporteur work, and he wished to do some work for the American Bible Society in this section. Went to the prayer meeting in the evening and had a very warm reception.

The next evening we had a prayer meeting at our hotel. Many Christians were present and about a hundred heathen, some of whom had bought books from us. Many wanted my helper to speak again, but being already 11 o'clock we had to finish. I had the pleasure of thanks from many persons for the services.

THE FRUIT OF ONE BIBLE.

One of our Bible-sellers, in the course of his journeyings, sold several copies of the Bible in the little town of Machado, in the province of Minas, in Brazil. The parish priest having been informed of the fact, took occasion, upon the first celebration of mass, to declare all those Bibles counterfeits, and to order them to be burned. One of the purchasers was about to burn his Bible, when a neighbour, less superstitious, or less afraid of the priest, and, thinking it a shame to destroy so handsome a book, interposed, asking that the book might be given to him. Having received it, and valuing it only for the sake of its gilt and binding, he laid it aside in a drawer, where it remained for several years. Finally, God in his providence removed by death a beloved son. Then, in the hour of their affliction, his parents remembered the holy book, and, taking from its prison-house this Bible, which was perhaps the only one in the whole place which had escaped the flames, they commenced to read it, and soon found there the only balm for wounded hearts. By the reading of this Bible that whole family of eight souls was converted, and thus were laid the foundations of what is to-day the church of Machado, with twenty-five members.

The good seed, though deeply buried, in God's own time will sprout and grow and bring forth fruit a hundred fold.—*The Foreign Missionary.*

THE LORD'S PRAYER IN OTOE.

WAKANTA EYENÆ WAROHÆ ETOWÆ.

Heñka hentæwæ, mañkreta shnashænaha, rayæ detawæ wahopneto, werukna detawæ chæke cheto: mañkrenaña tontou orekewanyæskæ, mayata ekæ arækuu orekewanyæto. Hawæke waruchæ hewaruchæhche wowakuñkaræ. Wawakeruthaænanyænaha tontou hewakerushtandæheskæ, ekæ arækuu wawakerushtandæheho. Washtañkænaha aræ etå wawaneræskunyæho; nuñka waruthañætaha wæwækruthæho; detawæ werukna prehæ wohtaku kashumanthenyæche. Ethkæto.

A BIBLE ON THE CHAIR.

You have all heard how the Fijians were raised in the scale of social life after Christianity had been introduced among them. A missionary told me that this came under his observation in the following way: A ship having been wrecked off one of the islands of Fiji, a boat's crew that had got ashore from the wreck were in the great-

est possible terror lest they should be devoured by the Fijians. On reaching land they dispersed in different directions. Two of them found a cottage and crept into it, and as they lay there wondering what would become of them, one suddenly called out to his companion, "All right, Jack; there is a Bible on this chair: no fear now!"

What must have been the effect produced upon that man's mind! He now felt that, the people of that cottage being Christians, he and his companion were safe, while under other conditions they would probably have become a meal for the first Fijians who made their appearance.—*From a Speech by Lord Shaftesbury.*

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.

The first Sabbath of the month I was at Watsonville, where I preached in the Methodist Episcopal Church at 11 A.M., and attended a union Bible meeting at night, which was addressed by Rev. Mr. Nash of the Presbyterian Church, and your District Superintendent. Here a branch of the Central Bible Society has been organized. The meeting was full of interest.

On the third Sabbath I preached in the Methodist Episcopal Church, at Reno, Nevada, at 11 A.M., to an audience composed of the Congregational and Methodist Episcopal congregations; the pastors of these two churches participating in the services.

On the 17th, 18th, and 19th, I attended the Nevada Methodist Episcopal Annual Conference, at Genoa, where by invitation of Bishop Foss I addressed the Conference, after which the bishop followed with some very practical remarks concerning the general work of the American Bible Society. I arranged with members of this Conference to supply them with books from the Nevada State Depository, where it might be too costly to send a colporteur of the American Bible Society to the remote portions of the State. My visit was appreciated, and the interests of our cause were promoted.

ILLINOIS AND WESTERN INDIANA.

Report of colporteur work in August, 1884: Number of colporteurs reporting, 9; days of service, 172; miles travelled, 2,591; families visited, 3,260; found destitute, 306; destitute families supplied, 229; individuals supplied, 165. Number of books sold, 805; donated, 206; value of books sold, \$413 47; donated, \$48 37.

KENTUCKY AND TENNESSEE.

I have attended, during the month, four anniversaries of auxiliaries. The Pendleton County Bible Society, the Harrison County Bible Society, the Spencer County Bible Society, and the Jeffersontown and Vicinity Bible Society, all in Kentucky. The latter has taken a new departure, in holding its anniversaries at central points, in different parts of its field. The last anniversary, on the 31st of August, was held at Tunnell Church, Jefferson County, a country church. It was quite an occasion. We had a double service and a basket meeting. I was assisted by Mr. Jno. L. Wheat, treasurer of the Louisville and

Vicinity Bible Society. The officers of the society, as well as the people, were delighted with the meeting.

The canvass of the following counties has been finished since my last report, viz.: Christian and Jackson Counties, Ky., and Union, Cannon, and Hancock Counties, Tenn.

MICHIGAN AND WISCONSIN.

It was my privilege to spend the first Sabbath of the month at the anniversary of Eaton County Bible Society, Charlotte, Mich. Your Superintendent spoke in the Congregational Church in the morning, and visited the Methodist Episcopal Sunday school and addressed a large and enthusiastic union meeting in the evening.

The following is a tabulated statement of the work of the American Bible Society in Michigan and Wisconsin since March 1st, 1884, by colporteurs and county agents:

	Colp.	Co. Agts.	Total.
Agents in the field	22	4	26
Days of service rendered	1,707	92	1,799
Families visited	35,986	4,157	40,143
Families found destitute	3,113	226	3,339
Families supplied	1,988	209	2,147
Other individuals destitute	1,120	54	1,174
Miles travelled	19,837	680	20,517
Books sold	10,918	595	11,513
Books donated	2,329	141	2,470
Value of books sold	\$3,755 27	\$237 70	\$3,992 97
Value of books donated	601 17	32 22	634 39
Donations received	347 00	62 53	409 53

The above is not all the work actually done, as some of the colporteurs have failed to report to me, and some of the reports of county agents have not yet reached me.

MISSOURI.

In Carrollton, at the anniversary of the Carroll County Bible Society, five congregations, with their pastors, filled the largest church; and the fine music and stirring addresses gave us a grand anniversary.

My fourth Sabbath was passed at Marshall, the county seat of Saline. The mass Bible meeting was held in the new and large Baptist Church (Eld. Maple, pastor). All the other churches were closed, and six pastors were present. The speeches were good and suited to the occasion.

NEBRASKA, COLORADO, AND WYOMING.

Your District Superintendent has visited the following auxiliaries: El Paso County, Longmont, and Liveland, in Colorado; Lyons and Ashland, in Nebraska; also the Del Norte Bible Committee, in Grand County, Col. In this last place, I presented the Bible cause in the Presbyterian Church, and a collection was taken amounting to fourteen dollars. I was assured this was the largest collection for benevolence ever taken in the place. Extracts from my addresses were published in a Spanish paper issued at Del Norte, under direction of the Presbyterian Board. This paper goes into many Mexican families, both in Colorado and New Mexico, and circulates in South America and Spain.

I have been permitted this month to attend and address the Methodist Episcopal Conference for Colorado and Wyoming Territory. Bishop Foss, who presided, spoke some hearty words for the Bible Society.

OHIO AND EASTERN INDIANA.

The Lucas County Bible Society, Ohio, including the city of Toledo, concluded a very

important canvass this month. It was commenced the 16th of last May by Rev. D. H. Woodard, of large experience in such work, who by consent of the auxiliary called to his aid six faithful helpers. The following are some of the facts of the canvass: Days of service, 288½; families and business places visited, 15,569; families found destitute, 1,835; supplied, 592; individuals supplied in addition, 158. About one in seven of the families visited were found destitute, and only about one in three would receive the Scriptures, the larger portion of them being Catholics, and many of them pronounced infidels. Four hundred and thirty-one families that do not attend church, and 251 whose children do not attend Sunday school were found and reported, with the numbers of their residences, to pastors of churches convenient to them. One thousand three hundred and twenty-one volumes of the Scriptures were distributed.

The canvass was thorough and efficient. Many incidents are related, showing the value of this missionary work. The pastors of the churches and the religious community seemed to appreciate it. A general meeting was held on Sabbath evening the 31st, in the First Congregational Church, to hear the report of the agent and addresses. Resolutions commending the work and the agent having had charge of it were unanimously passed.

The Shelby, Allen, and Warren County Societies, Ohio, make reports showing progress. The former completed a successful canvass, and the others have nearly completed the work.

OREGON AND WASHINGTON TERRITORY.

The fourth Sabbath I spent at Seattle, whither I went to meet the Puget Sound Methodist Episcopal Conference, which convened on the 21st. By invitation I addressed the Conference on the Bible cause. Resolutions favouring the American Bible Society and its work were passed by the Conference.

The Oregon Methodist Episcopal Conference, which met in Salem, Oregon, on the 27th, was addressed by your District Superintendent on the Bible work, and adopted favourable resolutions, pledging continued and hearty co-operation with the American Bible Society.

My receipts for the Parent Society for the month amount to \$293 30.

Two agents canvassing in Eastern Washington Territory report the following work for the month: Miles traveled, 442; families visited, 307; found destitute, 44; supplied, 34; destitute persons supplied, 4; volumes sold, 109, valued at \$94 72; volumes given, 54, valued at \$8 90.

TEXAS.

This month I attended the anniversaries of three auxiliaries: Cisco Bible Society in Eastland County, Comanche County and Hamilton County Bible Societies. The interest and the attendance were very good, but the financial pressure upon the country, together with the great drought of this season, make it almost impossible to raise money for the Bible cause.

WEST VIRGINIA.

The anniversaries of all four auxiliaries, Charlestown, and Shepherdstown branch of Jefferson County, as also Ritchie County and Terra Alta, were decided successes, aggregating \$158 dona-

tions, and \$63 51 Bible sales; total, \$221 51. I made 610 business or official calls, walking 106 miles. At Charlestown, Shepherdstown, and Terra Alta, I always find a hearty welcome, a liberal response, and cordial hospitality. The two first named auxiliaries are canvassing thoroughly their own county, the two latter are being canvassed by the American Bible Society.

KNOXVILLE BIBLE SOCIETY, TENN.

The forty-first anniversary of the above society was held in St. John's Episcopal Church, Knoxville, Sunday evening, June 22d, 1884. The report of the depository stated the number of Bibles and Testaments sold and distributed during the year to have been 969. The number of Bibles and Testaments sold since the organization of the auxiliary was 44,160. The treasurer reported the receipts for the past year, from sales and donations, to have been \$440 48.

Dr. George S. Savage in addressing this meeting, gave a synopsis of the general work in Tennessee during the last year, and said that the thorough canvass of twenty-one counties has been completed, while that of twenty-three other counties is being vigorously prosecuted. The number of families visited was 70,496; families found destitute of the Scriptures, 12,747, or about 18 per cent.; destitute families supplied, 10,408; destitute individuals supplied in addition, 4,125. Total number of copies of Scripture sent into Tennessee from Bible House during the past year, 60,374.

COLPORTEGE INCIDENTS.

The following are from Union County, S. C., where Colporteur Elder is labouring:

Not long ago I spent a night at the pleasant home of a Methodist steward. Early next morning he called his tenants up and told every one of them that did not have a Bible in his family to get one, and he would advance the money, waiting until next fall for them to pay him back. The tenants, all coloured people, supplied themselves. A few days after that, I dined with a Presbyterian deacon, who bought and presented to each family of his tenants a copy of the Bible. He also gave a New Testament in large print to every one of their children that could read. His tenants were all coloured people.

Two months ago, I spent a night with another Presbyterian deacon. When he found out that I had given a copy of the Bible to one of his tenants, he took out his purse and paid me for the book, saying: "If you find other families on my plantation without a Bible, give it to them, and I will pay for the books." His tenants were all white people.

A few weeks ago I drove up to the house of a Presbyterian elder just as his hired men were coming in from the fields. He had seventeen families (all coloured) on his plantation, and not one of them had a Bible. He called up the head of each family and gave each a copy of the Bible, paying for the books out of his own pocket, the bill amounting to five dollars and twenty cents. Besides this, he had made a contribution at a collection the Sabbath before.

A GREAT WORK.

While there are many apparently indifferent to the interests of Christ's kingdom, and many

entirely careless or negative as to efforts for the uplifting of humanity, many a grand enterprise and many a faithful worker are quietly and unostentatiously impressing hearts and moving the masses.

Such a work is now going on in the State of Tennessee. The American Bible Society is vigorously prosecuting the "fourth supply" of the whole country with the Scriptures. In carrying out this great work in this State forty colporteurs have been employed the past year by the American Bible Society and its auxiliaries for longer or shorter periods of time, a colporteur usually answering to a county. The thorough and systematic canvass of twenty-three counties has been completed, and that of twenty-one additional counties is going on. As these are finished other counties will be occupied, until every portion of the State shall have been explored.

The following figures for the year ending March 31st, 1844, are believed to be correct: Families visited in Tennessee, 70,496; found destitute of Scriptures, 12,747; supplied, 10,408; individuals supplied in addition, 4,125. Books sold, 24,487; donated, 9,454; total number of books distributed by colporteurs 33,941. The total number of volumes sent into the State from the Bible House, including those ordered by auxiliary societies, was 60,374.

It is questionable if a work in this department of Christian enterprise of so great magnitude, and fraught with so much promise of good, has ever before been accomplished in a single year in this State. It is something for a Christian man to go into a house and family with the word of God in his hand; it is more for him to read a lesson from the book to that family, and speak a word for Christ; it is still more to have prayer with that family, especially if it be poor and destitute. The seed is the word of God. What a seed-sowing! Thirty-four thousand copies of the incorruptible word of God distributed by these Christian colporteurs, and twenty-six thousand copies otherwise circulated in the State.

May the word that has thus gone forth not return void! May these 10,408 families supplied, and the 4,125 individuals supplied in addition, be made better and happier, their homes Christian homes, and their hearts Christian hearts!

G. S. SAVAGE,

Sup't A. B. S. for Kentucky and Tennessee.

COVINGTON, Ky., June, 1884.

DOES BIBLE DISTRIBUTION PAY?

A colporteur in Indiana recently reported the results of a Bible given by a colporteur some years ago to a man on the field he is now canvassing. He was an inebriate, and was helped by the town trustees every winter to from fifty to seventy-five dollars for the support of his family. About one year after the Bible was left at his house he began to read it and was led to Christ, and he is to-day an industrious Christian man able to support his family. Thus the Bible work pays a thousand fold—even in this material way—and this is its smallest return.

"HAVE YOU ANY COMFORTER?"

"I called recently at the house of an Irishman," writes a missionary of the American Sunday School Union in Michigan. "He had been con-

finer at his home for nearly three years. There was not a chair in his room; so a bench was pulled around for a seat. I said, 'It is hard to be sick; have you any comforter?' Holding up an old and worn Testament, he said, 'Och, now mister! An awful good book is this for such as me. I find great comfort in reading it.' The poor man seemed almost wild with joy, and showered his 'blessings' on me, when I gave him a Bible in large print."

Such is part of the work of a Sunday school missionary through the kindness of the American Bible Society.

Miscellaneous.

THE BIBLE IN HOUSEKEEPING.

Now it weighs on me that we need nothing so much in setting up housekeeping with the new year as we do a fresh sense of the importance of the Bible in our homes, hands, heads, and hearts. It is as difficult to find our way to heaven without it, as for a sailor to steer his vessel from Liverpool to Sandy Hook by simply observing the north star. There are, indeed, other ways that God makes himself and our duty known to us besides the revelations of his word. We admit it is possible for a navigator to get across the sea without a chart. Columbus did. But now that time and toil, experiment and experience, have furnished shipping with charts could there be any conceit and folly greater than his who would refuse to carry and consult one? And so I have been thinking that more than anything it behooves him who has a voice to use it; him who has a pen to employ it; and him who has a grain of influence to give it, to the end of getting church-going people and professors of religion especially to go back to their Bibles! I say to go back, because it will be generally admitted that of late we have been drifting away from a reverent and docile reading and regard for the word of God. How many more hours of 1882 were devoted to the daily newspapers than to the Scriptures of truth? Sunday papers have edged into so many Christian homes that the Holy Scriptures have been nearly displaced. Without the smallest measure of animosity or contention of spirit, consulting only the facts in the case and the apparent consequences, it is my deliberate opinion that the distribution and sale and use of Sunday newspapers has done as much, if not more, than anything else to displace the Bible from that saving place of first authority and importance which it once had, to the good and glory of our forefathers' families! I say this repeatedly from my pulpit. Not in a sweeping and angry tone of assault on newspaper people; but in honest grief of heart over the desecration of God's day and neglect of his word, which Sunday newspapers do necessarily much to increase. And although it is my wont to speak thus in public places I have never yet incurred the anger of the press; have never been struck a blow. Because I believe it but needs for these intelligent organs of public sentiment to consider what the consequences to the country would be, if by any means the Bible should be lost as a book of religion in the life and home, and the holy day buried as deep as it is now buried in some countries in Europe, and they

too would unite in an earnest request that the incoming new year should be marked by a rehabilitation of the Bible instead of the Sunday newspaper in our homes; to the end of helping the people to a rational devotion of the holy day to religious thought and act as well.—*Dr. J. L. Withrow.*

THE OLD BIBLE.

BY MISS AMELIA THROPP.

It is always a comfort for me, when visiting, to see a Bible lying upon a table and carefully kept. It is a favourable omen, and raises the inmates of that dwelling in my estimation. It is a sacred book, and cannot be too highly appreciated. Many persons endeavour to pick flaws in it, but we generally find that those who are guided by its teachings come out right. It has stood the test of ages; it has borne the most searching criticisms; it is a safe counsellor. Where its teachings are followed there is nothing to fear; humanity is safe. It is the book to study and take as a guide. Those who obey its precepts cannot go astray; it is the book to live by and to die by. It is unspeakably cruel in men who are gifted with eloquence to prostitute that gift to the work of destroying that faith which gives such comfort to the troubled heart, such support to the old and the infirm, and above all, such hope to the dying, and such consolation to the bereaved. These men surely do not consider the harm they are doing.

The Bible, in my humble estimation, needs no change, no revision. I do not ask others to agree with me, or condemn them for their difference of opinion. My tastes are very simple in comparison with those of many, who may be better judges; but the book I have is an old family relic; its pages are yellow with time; it has crumpled leaves and a faded cover; it was my mother's dying gift; it is good enough for me. How well I remember in that dear old home in the long winter evenings, seeing my father sit with the old Bible lying upon a stand before him, reading from its inspired pages! How the lamp-light fell in softness on his silvery hair whilst he read and explained its teachings! How eagerly we listened to the words from what were deemed by us sacred pages! No other book, however beautifully or carefully written, can bear the test or endure the close study, or give the consolation of that holy volume.

People frequently treat it with too little reverence, not sufficiently valuing the precious treasure. I was very much surprised on one occasion on being present at a distribution of family valuables after the death of a relative. The children took eagerly every costly article of gold and silver, or pretty article of finery belonging to the deceased. When it came to the family Bible I thought all would desire it, and in my own mind wondered who would be the fortunate one to secure it. For some time there was profound silence. At last one of the heirs said:

"Helen!" (to the youngest sister) "Will you take the Bible? I suppose it won't do to give it to strangers; people might talk, you know."

"Well, I don't care, if no one else will have it!" was the careless reply.

Visiting Helen some years later, I saw lying upon the stand in her elegantly furnished parlor a richly bound Bible with a gold clasp. After looking at it for a few moments, I said:

"By the way, Helen, where is that Bible that you received from home?"

"Do you mean that queer old thing of papa's

and mamma's? Oh, it is up in the attic, the children have a playroom there, and Johnnie (indeed you'd laugh) has taken all the pictures out, you know, that were so odd, and pinned them up to the beams to decorate their playhouse. It is astonishing what a taste that boy has for pictures. I believe if he lives he will make a very fine artist. My husband intends to give the dear little mite every opportunity to develop his talent. Do come with me up stairs and see how cute the dear little fellow has fixed up the playroom?"

I followed to the attic in silence, shocked at my friend's want of reverence. When we arrived, there were the pictures, and there was the family Bible, which Johnnie had placed upon four blocks to serve for a table, and little Helen was enjoying a miniature tea-party upon it.

"For shame!" I could not help exclaiming. "Helen, how could you permit them to use that precious book for such a purpose?"

Johnnie in the meantime swept off the dishes upon the floor and seated himself upon it, folding his hands meekly, looking up at me as if he was giving me a pleasure and wanted my approval.

"How can you, Helen, permit them to do so?" I said, pointing to the Bible.

"Why?" she replied laughing, "It is an old, worn-out book; Tom has bought an elegant new one which we keep in the parlor; this I allow the children to play with; besides, Johnnie likes the pictures, and we are so anxious to have his artistic taste cultivated."

I found all my expostulations in favour of the old book useless, my friend regarding it merely as a worn-out article, fit only for the children to play with. Alas! if this is a progressive age! There are many of the old-fashioned treasures too sacred to be ignored, and that dear old Bible appeared to me one. In our desire to advance we should not altogether lose sight of the good old landmarks that were valued by our ancestors. Many good men in the past laid down their lives for their faith. If the present generation were thus tested, perhaps there would be few Latimers and Ridleys to be found. Life was as sweet to them as it is to us; the earth just as fair; yet they were willing to perish at the stake for their religion. The generations that have passed away, who followed the teachings of that grand old book, were certainly strong in their faith. How different now, when vice seems rampant, and infidelity the fashion!

I remember once hearing a gentleman speak of a shipwreck which occurred on our Pacific coast. The commander of the vessel, whom I had the honour of knowing, was a prominent officer in our navy. He was a Christian man and made it a rule to read a portion of the Scriptures to his officers and men every night and morning. He read few other books, carefully keeping the Bible as a guide. One night whilst they were cruising north of San Francisco they encountered a terrible storm. The night was pitchy dark; the lightning flashed, the thunder roared. The great ship tossed like a toy upon the waters; its smoke-stacks were swept away; the captain ordered the sailors to be lashed to the masts; soon this was found to be too dangerous, and they were gathered together in the saloon, all except the man at the helm. The ship was left to the mercy of the storm; there was no other way. The waters dashed over her, rushing down the hatchway; the great waves appeared angry at the frail structure that tried to defy them. There were a few passengers on the steamer who were huddled together in the captain's room. They watched eagerly the face of their gallant commander until

they saw by its ashy paleness that all hope seemed apparently over.

"Gentlemen and comrades!" he said, at last, "I have completely lost my bearings. I think we are near a jutting of rocks upon the shore. If our steamer dashes against them (which is more than probable) we are lost; if we are below them and are tossed upon the sandbar, we may be saved. This is, however, so faint a hope that I consider it no hope at all. I see nothing before us but the necessity of death. We must face it like men!"

"Captain!" said one of the passengers, "I have two little girls; their mother was taken to heaven long ago; should I perish, they will be destitute and alone in the wide world!"

Another said: "I have a wife; she is little more than a bride; she is looking anxiously for my return. Should I perish, it will break her tender heart."

Another: "I have a mother, old and infirm. I am her only means of support. If I perish, what will become of her?"

"Captain!" cried another passenger, "drink wine with me. Let us be merry until the last!"

The captain looked from one to another of the pale and awe-stricken faces of his passengers, and then replied, whilst the light from the flickering lamp fell upon his venerable countenance:

"Gentlemen! There are none here now that can meet death without feelings of sorrow for those they will leave behind!" Then turning to the gentleman who had offered him wine, he said: "I cannot accept your offer. I will not insult my Maker by entering his presence with my intellect clouded with wine!"

At this moment a gust of wind extinguished the light in the cabin, leaving them in entire darkness. The waters dashed through the broken timbers of the wreck. The commander urged and encouraged the pilot in the darkness to stand to his post, until it was no longer possible; then addressing his officers and crew, commanded in a loud voice—"Let us pray!"

He led the prayer, then followed with the singing of a hymn. Amidst the storm their song of praises rang. The melody was sublimely solemn; it was their death-song. The steamer laboured and tossed and shrieked like a human thing in pain; it rocked hither and thither, whilst the ocean surged and groaned. Imagine such a scene, as occasionally vivid flashes of lightning gleamed upon the darkness, then ran serpent-like along the heavens! Torrents of rain deluged the poor, disabled craft. Slowly in agony and suspense the night wore away, and in the morning they were tossed upon the sandbar and were saved. They were near enough to shore for their signal of distress to be seen. All stood upon the shattered deck with uncovered heads, whilst the venerable commander thanked God for their deliverance. The morning sun slowly ascended the heavens from out its bed of gold and crimson and purple-coloured clouds, smiling down with its yellow beams as if rejoicing with them at their deliverance.

"Captain," exclaimed one of his friends, "how did you manage to keep such admirable discipline under such trying circumstances?"

"I attribute it to the influence of that book which I always carry with me," pointing to an old Bible which he had carefully saved from the wreck. "There was not a murmur from the lips of my officers or men; they are all believers in that holy volume; they lived by it and were willing to die by it."

So, dear friends, the dear old Bible is fit to live

by and to die by. Its teachings are our greatest consolation in our hours of distress. It is not necessary to change it; is it not good enough as it is? Its sacred pages were satisfactory to our ancestors; will they not do for us? We cannot change the sun's rays nor the moon's beams; they illuminate the earth and are perfect. Neither should we wish to change that sacred volume, whose light of grace illuminates the world. Ever may it continue as a beacon light to humanity. On may its influence be felt, on through time a guiding star, still on until time shall cease to be, on to eternity; on to that better land, on until we reach the great white throne and are crowned in immortality.—*Presbyterian Banner.*

A MOTHER'S GIFT.

The following lines were written by a mother inside a Bible which she gave her boy when he left home:

Remember, love, who gave you this,
When other days shall come;
When she who had thy earliest kiss
Sleeps in her narrow home.
Remember, 'twas a mother gave
The gift to one she'd die to save.

That mother sought a pledge of love,
The holiest, for her son;
And from the gifts of God above
She chose a goodly one;
She chose for her beloved boy,
The guide to light, and life, and joy;

And bade him keep the gift—that when
The parting hour should come,
They might have hope to meet again
In her eternal home.
She said his faith in this would be
Sweet incense to her memory.

And should the scoffer, in his pride,
Laugh that fond gift to scorn,
And bid him cast that gift aside,
That he from youth had borne—
She bade him pause, and ask his breast
If he or she had loved him best?

A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one
Must to the other cling.
Remember, 'tis no idle toy:
A mother's gift. Remember, boy!

TURNING-POINTS.

"The entrance of thy words giveth light."—PSALM CIX, 130.

A profane shopman crams into his pocket a leaf of a Bible, and reads the last words of Daniel: "Go thou thy way, till the end be, for thou shalt rest and stand in thy lot at the end of the days," and begins to think what his own lot will be when days are ended.

A Gottingen professor opens a big-printed Bible to see if he has eyesight enough to read it, and alights on the passage, "I will bring the blind by a way that they knew not," and in reading it the eyes of his understanding are enlightened.

Cromwell's soldier opens his Bible to see how far the musket-ball has pierced, and finds it stopped at the verse, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart and the sight of thine eyes; but know thou that for all these things God will bring thee into judgment."

And in a frolic the Kentish soldier opens a Bible which his broken-hearted mother had sent him, and the first sentence that is seen is the text so familiar in boyish days, "Come unto me, all

ye that labour and are heavy laden," and the weary profligate repairs for rest to Jesus Christ.—*Selected.*

THE Gospels, which continually present to us one pattern, have a kind of precedence among the books of Holy Scripture.

I advise your remembering that the Scriptures have two purposes—one to feed the people of God in "green pastures," the other to serve for proof of doctrine. These are not divided by a sharp line from one another, yet they are provinces on the whole distinct, and in some ways different. We are variously called to various works. But we all require to feed in the pastures, and to drink at the wells. For this purpose the Scriptures are incomparably simple to all those willing to be fed.—*W. E. Gladstone.*

Bible Society Record.

NEW YORK, OCTOBER 16, 1884.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, October 2d, Vice-President Frederick S. Winston, Esq., in the chair.

Devotional services were conducted by Secretary McLean.

Letters were presented from Dr. Gulick, announcing his return to Shanghai after a prosperous journey from Peking, chiefly by the Grand Canal, and reporting that while the Bible work in the south is greatly impeded by rumours of war, it is very little affected in the central and northern parts of the empire; from Mr. Loomis, of Yokohama, reporting that Rijutei's version of the Gospel of Mark in Corean had been put to press, and sending copies of Exodus and Ezekiel in Japanese; from Dr. Bliss, mentioning his return to the Bible House at Constantinople, with health somewhat improved; from Mr. Milne, mentioning that colporteurs had started on a new expedition from Buenos Ayres to Bolivia; from Mr. Whipple, at Tabreez, written August 16th, after the Mohammedan excitement had subsided; and from Rev. John Marriott, of Samoa, acknowledging the receipt of Gilbert Islands New Testaments.

Grants and consignments of books for colportage and for sale and distribution, at home and in foreign lands, were made to the value of about \$8,000.

Three new auxiliaries were recognized in Montana, and one in Alabama.

The total receipts for September were \$93,531 41. The number of volumes issued from the Bible House was 85,219.

THE COLPORTAGE WORK OF THE AMERICAN BIBLE SOCIETY.

Since the American Bible Society entered upon the General Supply of the United States and Territories with the Scriptures two years ago, 557 counties have been completely canvassed by colporteurs of the Society, 464 counties have been partially canvassed, and 564 counties still remain to be supplied by colporteurs where the auxiliary Bible societies cannot undertake the work.

A considerable part of the work accomplished has been in the Territories where the canvass was very expensive. Utah, Montana, Idaho, and Wyoming are reported as completely canvassed, and Colorado is also nearly completed. The more thickly settled portions of Nevada will be canvassed by a colporteur who is working in that new State with great success. The pastors and missionaries will supply the more sparsely settled portions of that field. The States and Territories which are yet to be canvassed by colporteurs are probably more than half completed.

It seems probable that besides the books now in the hands of colporteurs, valued at \$56,000, about \$100,000 will be required to complete the canvass. The following summary is presented:

	Copies.	Value.
Books sent from Bible House to Colporteurs	776,131	\$269,141 75
Sold by Colporteurs	529,476	\$207,295 80
Donated by Colporteurs	142,067	34,985 02
		\$242,280 82

CASH ACCOUNT.

Sales by Colporteurs	\$207,295 80
Individual donations & church collections	20,494 65
	\$227,790 45

Salaries and expenses of Colporteurs, including freight on books	\$187,508 46
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Net returns from sales and collections	\$40,281 99
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LABOUR PERFORMED.

Families visited, 1,284,628; found destitute, 171,882; supplied, 141,313.

Societies Recognized as Auxiliary,

October, 1884.

With Names and Post Office Addresses of Corresponding Secretaries.

Marshall County B. S., Ala., R. G. Hewitt, Guntersville.
Custer County B. S., Mon., Rev. E. P. Linnell, Miles City.
Dawson County B. S., Mon., D. S. Prescott, Glendive.
Park County B. S., Mon., Rev. George Comfort, Livingston.

Deceased Members.

Rev. Joseph Chapman, Sodas, N. Y.
Rev. John L. Taylor, D.D., Andover, Mass.
Rev. John Morgan, D.D., Oberlin, Ohio.
Rev. Benjamin G. Riley, Prairie du Sac, Wis.
Rev. Dexter Witter, Burton, Ohio.
Rev. Julius Field, Durham, Ct.

Herman H. Hinman, New Baltimore, N. Y.
 Rev. Jacob C. Washburne, Pleasantville, N. Y.
 Rev. Jesse Durbin, Denver, Col.
 Anon Clark, Milford, Ct.
 John F. Glover, Evansville, Ind.
 Benjamin D. Skinner, New York.
 Hon. Burton G. Mors, Red Falls, N. Y.
 Mrs. Mary A. Northrop, New Haven, Ct.
 Cornelius T. Pudney, Patterson, N. Y.
 Mrs. Lucina Eames, Blue Island, Ill.
 Mrs. Nancy Shilling, Thorntown, Ind.
 Mrs. Lucy H. Magoun, Brooklyn, N. Y.
 Rev. M. G. Baker, Xenia, Ohio.
 Peter M. Bryson, New York.
 Mrs. E. W. Chester, Gilbertsville, N. Y.
 James M. Miller, Charleston, Ill.
 Rev. William Weber, Sardinia, N. Y.
 Evan J. Evans, Greenpoint, N. Y.
 Evertson Eager, Pratt Centre, Kas.
 Mrs. Mary G. Hatch, New York.
 Daniel J. Pratt, Albany, N. Y.
 Mrs. Sarah Davis, Kokomo, Ind.

Summary of District Superintendents' Reports,

For the month of August, 1884.

Number of District Superintendents reporting.....	18
Auxiliaries, Branches, etc., visited.....	117
Anniversaries attended.....	52
New Societies and Committees formed.....	13
Sermons and Addresses delivered for the Bible cause	193
Letters sent.....	1,803
Miles travelled on official duty.....	23,123
Donations and subscriptions secured for the Bible cause	\$1,642 55

Summary of Bible Distribution in August by One Hundred and Ninety-five Colporteurs and Forty County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	3,941	816
Miles travelled.....	49,212	8,989
Families visited by them.....	57,668	17,241
Families found without a copy of the Scriptures	6,957	1,907
Families supplied by sale or gift.....	5,413	1,382
Destitute individuals supplied in addition....	3,101	553
Number of books sold.....	21,574	2,901
Value of books sold.....	\$8,952 98	\$1,200 65
Number of books distributed gratuitously....	5,947	1,400
Value of books distributed gratuitously.....	\$1,478 20	\$299 18
Contributions received.....	\$957 77	\$1,357 29

Summary of Forty-two Annual Reports of Auxiliary Societies,

Received in September, 1884.

Receipts from sales in twelve months.....	\$1,221 86
Receipts from collections and donations.....	815 69
Paid American Bible Society on book account.....	1,370 15
Paid American Bible Society on donation account...	162 77
Expended on their own fields.....	454 80
Value of books donated.....	125 61
Value of stock on hand at date.....	2,818 32
No. of these Auxiliaries reporting general operations	9
Collecting and distributing Agents employed.....	9
Families visited by them.....	2,488
Families found destitute.....	134
Destitute families supplied.....	111
Destitute individuals supplied in addition.....	12
Sabbath and other schools supplied.....	—

RECEIPTS IN SEPTEMBER, 1884.

FOR GENERAL PURPOSES.

A Friend, Savannah, Ga.....	\$2 00
Beatty, George, Beaver Creek, Mon.....	5 00
Bardwell, Dr. E. L., Talbotton, Ga.....	1 00
Brewer, Dr. A. J., Yellville, Ark.....	25
Buffington, W., M'Pherson, Kas.....	1 00
Bill, N. H., Nunda, N. Y.....	1 00
Cash, Mauch Chunk, Pa.....	5 00
Coble, Miss M. Eleanor, Tabernacle, N. C.....	30 00
Cash, Plattsburgh, N. Y.....	5 00
Chapman, Elihu, Westbrook, Ct.....	20 00

Collection at Ringgold, Ga.....	\$2 53
Do. Kingston, Ga.....	1 85
Do. Ortonville, Minn.....	6 44
Do. Wadeka, Minn.....	4 50
Do. Worthington, Minn.....	5 50
Do. Luverne, Minn.....	2 00
Do. Mitchell, Dak.....	8 50
Collections through Rev. W. H. Vernor, Ark.....	30 00
Collections by Colporteurs.....	957 77
Dagg, Samuel P., Cross Keys, Va.....	5 00
Gale, George, Winona, Minn.....	5 00
Lyons, Rev. J. L., Jacksonville, Fla.....	30 00
Meade, Rev. David, Black Rock, Ark.....	1 00
Murray, Alex., Madrid, N. Y.....	10 00
Paul, Mrs. J., Colorado Springs, Col.....	2 00
Packwood, J. D., dec'd, Colchester, Ct.....	20 00
Smith, Mrs. J. B., Talbotton, Ga.....	1 00
Sprague, A. D., Caledonia, Minn.....	1 00
Shaw, Mrs. Lois L., Geneva, Kas.....	5 00
Snyder, James, Morrison, Ill.....	200 00
Troy, Rev. Thad. L., Mt. Airy, N. C.....	25 00
Voltaire, W., Las Vegas, New Mexico.....	95
Willey, George F., Lowell, Mass.....	5 00
Young, Robert A., Cameron, Mo.....	20 00

Bowers French Fund.....	12 50
I. Hamilton Fund.....	12 50
R. Hamilton Fund.....	125 00
C. N. Hayward Fund.....	25 00
Frederick Marquand Fund.....	10,350 00
W. Sheerer Fund.....	80 00
G. W. Tuttle Fund.....	25 00
William Williams Fund.....	25 00
	12,075 29

LEGACIES.

Blackman, Sarah, late of New Haven, Ct.....	300 00
Burr, Margaret, late of New York.....	27,527 78
Burr, Mary, late of New York.....	21,222 22
Durfee, William, late of Wyoming Co., N. Y.....	330 00
Hobart, Manley, late of Homer, N. Y.....	500 00
Howe, Daniel, late of Bridport, Vt.....	255 19
North, William, Sr., late of Winchester, Ill.....	100 00
Robinson, Edwin P., late of Tolland Co., Ct.....	136 12
Shepard, Sarah E., late of Ashland, Mass.....	288 98
Sykes, Mrs. E., late of St. Lawrence Co., N. Y.....	112 50
Stratton, Samuel P., late of Brighton, Ill.....	117 50
Taylor, Mrs. Caroline, late of Gloversville, N. Y.....	360 00
Waterbury, Gilbert G., late of Fairfield Co., Ct.....	947 29
	52,197 58

CHURCH COLLECTIONS.

ALABAMA.	
Huntsville District Conf'ce, M. E. Ch. South..	15 30
ARKANSAS.	
Batesville, Meth. Ep. Ch. South.....	9 35
" Pres. Ch.....	14 60
Columbus, Pres. Ch.....	4 75
Mt. Home, Meth. Ep. Ch. South.....	9 55
Powhatan, Meth. Ep. Ch. South.....	5 50
" Pres. Ch.....	7 50
Yellville, Meth. Ep. Ch. South.....	3 05
COLORADO.	
Colorado Conference, Meth. Ep. Ch.....	28 00
Del Norte, Pres. Ch.....	14 00
CONNECTICUT.	
Cheshire, Cong. Ch.....	11 00
GEORGIA.	
Camilla, Meth. Ep. Ch. South.....	5 90
Lawson, Meth. Ep. Ch. South.....	2 80
Montezuma, Meth. Ep. Ch. South.....	2 55
ILLINOIS.	
Beardstown, Meth. Ep. Ch.....	3 00
Illinois Meth. Ep. Conference.....	1 00
INDIANA.	
N. W. Indiana, Meth. Ep. Conference.....	38 35
MICHIGAN.	
Tecumseh, Meth. Ep. Ch.....	8 25
" Pres. Ch.....	3 25
MINNESOTA.	
Rochester, Cong. Ch.....	5 00
Vasa, Evang. Luth. Swedish Church.....	9 37

MISSOURI.	
Carrollton, Churches of.....	\$19 13
Mexico, Pres. Ch.....	7 85
St. Louis German Meth. Ep. Conference.....	67 15

NEW YORK.	
Brooklyn, Janes Meth. Ep. Ch.....	10 60
East Elba, Meth. Ep. Ch.....	3 00
Friendship, Meth. Ep. Ch.....	1 00
Monticello, Meth. Ep. Ch.....	30 00
Putnam Valley, Meth. Ep. Ch.....	3 00
Sayville, Cong. Ch.....	15 21

OREGON.	
Oregon Meth. Ep. Conference.....	53 80

WASHINGTON TERRITORY.	
Puget Sound Meth. Ep. Conference.....	6 50

WISCONSIN.	
Merrimac Meth. Ep. Ch.....	2 00

410 71

AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE

BEEN GIVEN.

C. H. Barlow, Hartwick, Mich.....	30
S. P. Haddon, Tampa, Fla.....	6 02
Rev. J. L. Lyons, Fla.....	1 10
Mrs. A. E. W. Robertson, Indian Ter.....	3 65
Rev. L. A. Simpson, Toccoa, Ga.....	10 35
Mrs. Van Peit, Hunter, N. Y.....	8 40
Rev. B. S. Taylor, Panama, C. A.....	30 00
Kansas Central Agency.....	6 20
Meth. Ep. Ch. Mission in India.....	195 00
Cong. Ch., Vermillion, Dak.....	5 00
Western Washington B. S., W. T.....	23 10
Wheeling and Ohio Co. B. S., W. Va.....	19 37

308 49

AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Alabama, of Montgomery, Ala.....	\$125 00	
Antwerp and Vicinity, Ohio.....	5 09	
Ashland, Neb.....	26 87	
Auburn Female, N. Y.....	88 03	
Berkeley County, W. Va.....	26 32	61 87
Bon Homme County, Dak.....		30 00
Boyd County, Ky.....		277 23
Brookings County, Dak.....		6 47
Beebe and Vicinity, Ark.....		6 45
Bergen County, N. J.....		20 00
Charleston, S. C.....		300 00
Cedarville, Ohio.....	160 00	109 20
Clarke County, Ind.....	4 00	
Christian County, Ill.....		49 07
Camden County, Ga.....		13 80
Cleveland and Vicinity, Ohio.....		70 20
Central, Cal.....		25 00
California.....		196 72
Cisco, Texas.....		6 57
Comanche County, Texas.....		57 10
Carroll County, Mo.....		41 98
Cape Girardeau Co., Mo.....		38 51
Cass County, Iowa.....		11 66
Columbia County, N. Y.....		36 00
Cedar Falls, Iowa.....		100 00
Chicago, Ill.....		250 00
Coweta County, Ga.....		26 79
Columbus and Franklin Co., Ohio.....		78 21
Clay County, Ill.....		10 30
Dutchess County Female, N. Y.....	218 00	
De Witt County, Texas.....		45 00
Dell Rapids, Dak.....		29 08
Dawson County, Neb.....		5 50
El Paso County, Col.....		59 88
Fulton County, Ohio.....		24 08
Fountain County, Ind.....		9 75
Franklin Female, Ohio.....		15 10
Genesee County, N. Y.....		100 00
Hudson County, N. J.....		50
Higginsville, Mo.....		54 60
Hamilton County, Texas.....		11 15
Houston County, Minn.....		2 84
Hamilton County, Tenn.....		68 92
Harrison County, Ky.....		157 20
Hamilton County, Ill.....		35 50
Independence County, Ark.....		33 25
Iredell County, N. C.....		4 99
Industry, Texas.....		37 17

	Credited as Donation.	Credited on Account.
Jefferson County, Ala.....		\$96 00
Kossuth County, Iowa.....		25 00
Lake County, Col.....	30 00	
Lucas County, Ohio.....		125 53
Lincoln County, Dak.....		12 93
Longmont, Col.....		26 20
Loveland, Col.....		21 21
Lyons, Neb.....		11 00
Lincoln County, N. C.....		20 00
Lawrence County, Ark.....		13 70
Morgan County, W. Va.....		13 57
Montgomery County, N. Y.....	180 00	293 01
Morgan County, W. Va.....	30 35	
Massachusetts.....		350 00
Marshall County, Iowa.....		67 30
Middlesex County, N. J.....		300 00
Montgomery County, Ill.....		20 00
Marion County, Ill.....		15 00
Mazomanie, Wis.....		25 00
Melgs County East, Ohio.....		3 82
Milwaukee County, Wis.....		33 65
Manistee County, Mich.....		25 92
Marion County, W. Va.....		45 93
Minnehaha County, Dak.....		13 50
Missoula, Mon.....		30 00
Missouri Valley, Iowa.....		12 56
Montgomery County, Ks.....		33 72
Mecklenburg County, N. C.....		60 00
Marion County, Ark.....		12 85
Nobles County, Minn.....	6 54	17 99
Nevada.....		61 35
Oswego County, N. Y.....		28 99
Olmsted County, Minn.....		42 00
Oregon.....		136 15
Owen County, Ky.....		14 00
Preble County, Ohio.....	30 00	52 04
Perry County, Ala.....		45 00
Pendleton County, Ky.....		38 63
Prentiss County, Miss.....		12 87
Pennsylvania.....		1,500 00
Porter County, Ind.....		36 79
Peoria County, Ill.....		34 00
Rhode Island.....		700 00
Ritchie County, W. Va.....		16 19
Rock County, Minn.....		10 08
Rice County, Ks.....		50 00
Randolph County, N. C.....		12 41
Rowan County, N. C.....		51 59
South De Kalb, Ill.....	122 00	
Scioto County, Ohio.....		14 50
Shackelford County, Texas.....		11 80
St. Louis, Mo.....		100 00
Shelby County, Iowa.....		25 00
Sterling, Ks.....		50 00
Spencer County, Ky.....		20 85
Sharp County, Ark.....		6 80
Sangamon County, Ill.....		4 10
Terre Alta, W. Va.....		38 54
Union County, Miss.....		25 00
Ulster County, N. Y.....		60 90
Valley Falls, Ks.....		25 00
Vermont.....		400 00
Wayne County, Mich.....		30 00
Weyauwega, Wis.....		2 00
Western Washington, Wash. Ter.....		78 75
Winona County, Minn.....		8 45
Watsonwan County, Minn.....		18 07
Wabash County, Ind.....		20 07
Whiteside County, Ill.....		12 90

\$807 21 8,225 74 — 9,032 95

Kansas Central Agency.....	12 65
Levant Agency.....	5,179 56

5,192 21

MISCELLANEOUS.

Interest.....	53 93
J. Burr Legacy Fund.....	526 90
Trade Sales.....	1,262 84
Retail Sales.....	1,594 22
Sales by Colporteurs.....	8,973 73
Record Subscriptions.....	30
Rents.....	879 58
Sundries.....	1,022 68

\$93,531 41

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

REV. EDWARD W. GILMAN, D.D.	President.
REV. ALEXANDER McLEAN, D.D.	Corresponding Secretaries.
REV. ALBERT S. HUNT, D.D.	
ANDREW L. TAYLOR	Assistant Treasurer.
CALEB T. ROWE	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOUR.	NAME AND POST-OFFICE ADDRESS.
Alabama & West Florida.....	Rev. R. S. HOLCOMBE, Tuskegee, Ala.
Arkansas.....	Rev. W. H. VERNOR, D.D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia & Florida.....	Rev. J. L. LYONS, Jacksonville, Florida.
Illinois & West'n Indiana.....	Rev. E. G. SMITH, Morrison, Whiteside Co., Ill.
Iowa.....	Rev. O. J. SQUIRES, Mt. Vernon, Iowa.
Kansas.....	Rev. J. J. THOMPSON, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOHN HINTON, Faribault, Rice County, Minn.
Mississippi.....	Rev. GEORGE W. MITCHELL, Oxford, Miss.
Missouri.....	Rev. EDMUND WRIGHT, St. Louis, Mo.
Nebraska, Colorado, & Wyoming.....	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
North & South Carolina.....	Rev. C. H. WILBY, D.D., Winston, Forsyth Co., N. C.
Ohio & Eastern Indiana.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon & Wash. Ter.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
Utah, Idaho, & Montana.....	Rev. H. D. FISHER, D.D., Salt Lake City, Utah.
West Virginia.....	Rev. WALTER R. LONG, Wheeling, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1884, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.